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Southern Appalachians who had migrated to East Dayton, Ohio, neighborhoods were studied to determine group characteristics, the degree of urban adjustment, and problem areas in social behavior and culture conflict. Interviews were conducted with 5 community leaders, 5 area students who attended a workshop on urban adjustment of migrants, and 5 migrant families living in a highly concentrated Appalachian migrant section of East Dayton. It was found that a major problem in urban adjustment for the Southern Appalachian has been the underdevelopment of social institutions. Conclusions were: (1) few formal indigenous groups of Appalachian migrants exist; (2) there is a need to encourage leaders to develop social institutions; (3) programs and services should be encouraged that are practical and that are related to immediate needs of the people; and (4) cultural contributions of the Appalachian should be a part of social institutional development. Interview schedules, tract maps, social profiles, and a bibliography are appended. [Not available in hard copy due to marginal legibility of the original document.] (JH)

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SOUTHERN APPALACHIAN MIGRATION

A DESCRIPTIVE STUDY

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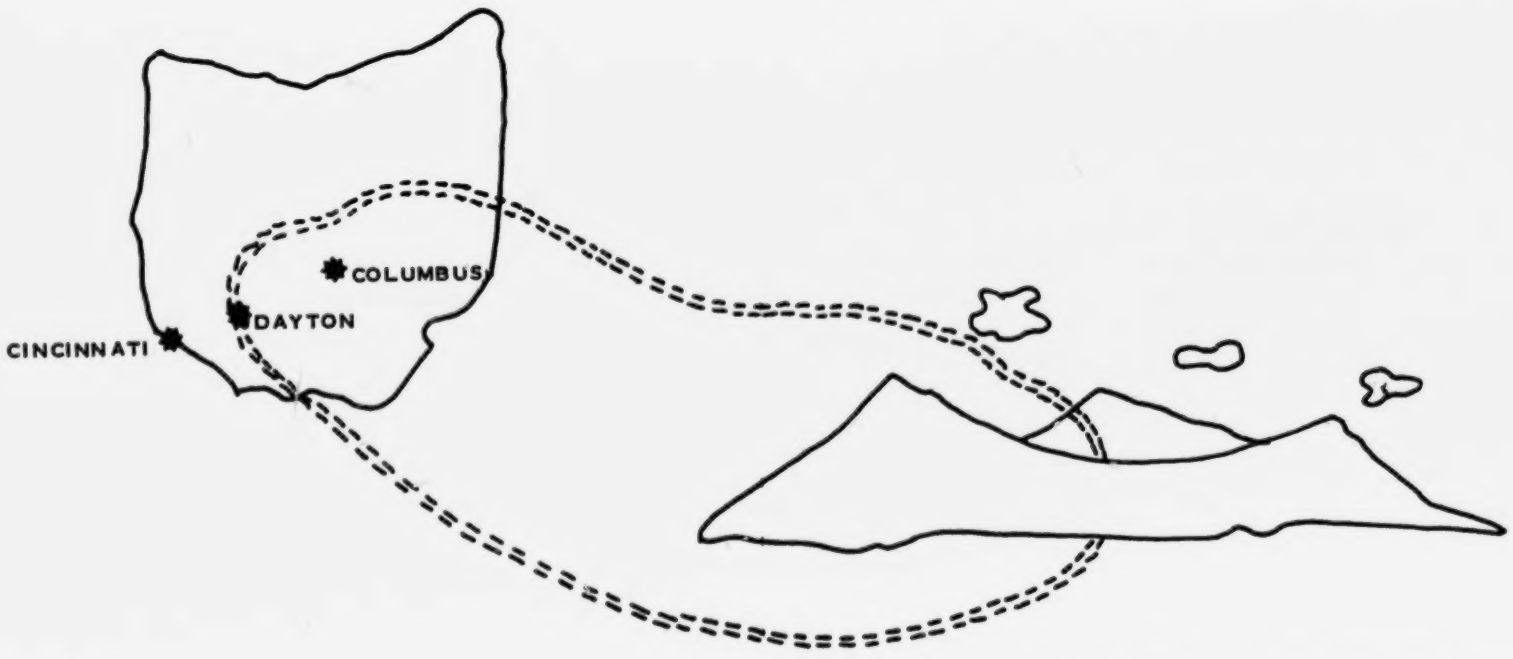

HUMAN RELATIONS COMMISSION
11 West Monument Avenue
Dayton, Ohio

1966

RC003534

The Human Relations Commission, which was established in 1962, is an official agency of the City of Dayton which works to promote --

> better understanding among citizens of different racial, religious and national backgrounds and
>
> equality of opportunity for everyone in all areas of our social, economic and cultural life.

The effectiveness of human relations programs depends on facts. Therefore, some of the Human Relations Commission's activity is devoted to research projects, community audits and surveys.

This research project was conducted for the Human Relations Commission by the Community Welfare Council and was prepared by Mrs. Sibyl B. Silverman, Study Director.

THE DAYTON HUMAN RELATIONS COMMISSION

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ACKNOWLEDGEMENT

To the Families who must remain anonymous;

To the many Community Leaders who were so generous of their time, contributions and criticism;

To the Berea Workshop Students who taught what they learned;

To the Community Welfare Council Staff for its supervision and constructive guidance and lastly;

To the men and women who write and publish works of scholarship,

my sincere gratitude and appreciation.

Whatever merit this study has is due to their excellence; the defects are my own.

Sibyl B. Silverman

PREFACE

In July, 1965, the original request from the Human Relations Commission was "to conduct a survey of the Appalachian population in the Dayton area." It was later modified to "a descriptive study of Southern Appalachian Migration to Dayton." The general question to which the study addressed itself was an estimate of population, migrating patterns, heterogenity and homogenity, indigenous leadership and urban adjustment.

General Objectives of the Study

Southern Appalachian migration into urban centers has been a social fact for several decades. The aftermath of the Depression and World War II, the increase in mobility and the quickened pace of technology were all forces in the steady rise of population shifts from rural to urban communities. It was inevitable for the Dayton community to become one of the host cities. What this migration meant for metropolitan Dayton was the primary focus of this study. More specifically, the purpose was to:

(a) locate neighborhood concentrations of Southern Appalachians,

(b) estimate number of Southern Appalachians, if possible,

(c) gather information about economic social and cultural patterns,

(d) identify gaps in service and why they may exist,

(e) discern formal or informal social institutions,

(f) suggest ways and means to fill these unmet needs.

Method and Scope

Although the general style was descriptive, systematic methods were designed to arrive at some estimate. They were:

1. interviews with five community leaders known to have concentrated their work with the Southern Appalachian,

2. interviews with five (5) Southern Appalachian families living in the community,
3. summary of conference with five (5) students from Dayton who attended the "Workshop on Urban Adjustment of Migrants" in Berea, Kentucky, July, 1965,
4. selective statistical data from the Dayton Social Profile, 1963, and United States Census Bureau, 1960,
5. review of other studies related to history, migration and poverty of Southern Appalachians and other cultural groups.

The geographical scope of the study concentrated on the City of Dayton, with some reference to Montgomery and Greene Counties.

Impact of Southern Appalachian Migration Into Dayton Area

A. The major neighborhood concentration is located in East Dayton.
B. Dayton's Southern Appalachians are primarily a white population and approximates 17% of the population or about 40,000 people.
C. Of these, 10-15% or 4000-5000 people are estimated to be in low income group and could have difficulties in making an urban adjustment.
D. Religious attitudes influence the Southern Appalachians value systems and social behavior.
E. Indigenous participation in social institutions, organizations and leadership within the Southern Appalachian community is less than the average for the city.
F. Self or group identification for the betterment of Southern Appalachians is minimal, therefore intergroup communication is non-existent.
G. Mobility for economic reasons is the most important factor in coming to any urban community. Average mobility rate for East Dayton is almost twice the average mobility rate for West Dayton.

Full recognition must be given to the overriding forces which encourage

migration shifts in the general population. These are:

(a) depressed economic opportunities (b) racial, social and cultural inequalities (c) technological development and (d) multiple jurisdictional decisions.

The full impact of these forces spans the decades between 1940-1960. As happened in other host cities, Dayton did not anticipate the social implications and special problems of this ethnic group.

Implications for the Human Relations Commission

For the Human Relations Commission, which relates itself on an intergroup basis, the dearth of social institutions and local indigenous leadership presents the first formidable reality. If the desire is to hasten urbanization and encourage social organization, then the second conclusion leads to consideration of the development of neighborhood centers. Through such centers a myriad of programs and services for, by and with the indigenous population can flow. Thirdly, in order to have some effect in the community, program development and content must be practical and concrete in nature and immediately related to the multiple social problems which confront the East Dayton neighborhood and its people.

From present indications the next decades will find the Southern Appalachian, as an ethnic group, dispersed into the varied facets of urban society. With the present accent on federal, regional and local program development, economic and social stabilization and supports have begun. For those who are already in the cities, the future generations will continue to co-mingle with the rest of urban society. The indication is that the pace of migration has already reached its peak and has slowly come to a plateau. Time and vision will create urban opportunities and resources to weave the Southern Appalachian Migrant into the fabric of society. Such integration should enhance us all.

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INTRODUCTION

We are all familiar with the children's story which begins "there once was a city mouse and a country mouse who were cousins . . . ." In many ways this fable provided some of the overtones which stimulated community concern regarding the intercultural impact of migrants -- with one major exception -- the country mouse comes to live with the city mouse on a more or less permanent basis. We shall dub the country mouse S.A.M. and the city mouse D.A.N. and these abbreviations are intentional. For the purposes of this study S.A.M. will be the shortened version for Southern Appalachian Migrants and D.A.N. will represent Dayton's Aggregate Neighborhoods.

To assume that all intercultural exchange is frought with problems is better left for the social scientist to explore. But for the present, in our time and place, the Dayton community has become aware of the quantity and quality of S.A.M. in our midst and D.A.N.'s ability to enable his country cousin to adjust to urbanization.

General Objectives

Such awareness has raised a meaningful range of inquiries. From an intergroup point of view even an approximation of the number of Southern Appalachian Migrants in any given neighborhood would be advantageous to know. If there was any neighborhood concentration, the location of this area, the circumstances which brings the Appalachian to the city, the reception and/or problems he meets when he arrives are all basic to an increased understanding of an identifiable ethnic group. Other explorations may lead to some assessment of the economic, social, religious, educational and cultural similarities and differences as an ethnic group. An examination of the art forms, folkways and mores would increase the qualitative dimensions of understanding. To ascertain if any

indigenous behavior patterns present culture conflicts in the general community could lead to ways and means of influencing positive urban adjustment. Lastly, the exploration into such areas as social institutions and indigenous leadership would enrich the store of knowledge of urban adjustment of the Southern Appalachian Migrant.

Some of these objectives have been answered tentatively from empirical experience in our own and other communities. Others will entail an enormous input of time, manpower and money for depth exploration and basic research. Still others can be partially abstracted and deducted from the Dayton Social Profile, 1963, United States 1960 Census data and other studies.

General Limitations

For the purpose of this study which, of necessity, is limited by all three dimensions (time, manpower and money) smaller and less profound questions can be raised and explored. In no way is this study to be conceived as a comprehensive one. On the contrary, all the findings are tentative and will undoubtedly raise more questions than give answers. It is primarily an attempt to locate and conceptualize qualitative phenomena rather than to analyze such phenomena or dissect the vast complex.

General Purposes

The study will focus on location of S.A.M. neighborhood concentrations and develop some understandings about group attitudes, behavior patterns and social institutions. Any special group needs or gaps in community services will be noted.

Dayton Human Relations Commission

In the spring of 1965, Human Relations Commission of Dayton, Ohio, (hereafter called HRC) became sufficiently aware of S.A.M. in our community to grant a sum of money to Community Welfare Council of Dayton, Ohio, (hereafter called CWC) Research Department for the purposes of research.

Since HRC's purpose is "to promote harmony throughout the community and to achieve equal opportunity for everyone in all areas of our social, economic and cultural life" this current undertaking logically falls within its scope. In order to carry out this purpose the HRC has, among its many functions, two specific to research: (a) study and review by means of surveys or otherwise, those areas of community life having an effect on Human Relations," and (b) when "all the needed research projects cannot be done by HRC because of limited staff . . . . a contract (can be) made with CWC to conduct research projects for HRC."[1]

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[1] Annual Report, Dayton Human Relations Commission, 1964.

NATURE OF STUDY

The concentration of effort in this study will be an attempt to: (a) ascertain an overview of impressions regarding the degree of adjustment of S.A.M. in the Dayton community, (b) assess problem areas in social behavior and culture conflict, (c) identify neighborhood and group characteristics, (d) make suggestions in the implementation of services and programs according to special needs.

Overview of Study

The design was conceived to provide information for conceptualization according to a planned purpose, scope and method. The general style will be qualitative and narrative.

Purposes of Study

The specific purposes of this study are to: (a) locate neighborhood concentration in which S.A.M. lives, (b) gather information about patterns and modes of behavior, (c) determine special areas of need, (d) identify gaps in service and why they may exist, (e) discern formal or informal institutions, (f) suggest ways and means to fill these unmet needs.

Scope of Study

The scope of this study will be limited to: (a) the Dayton area, (b) some information in the peripheral counties of Montgomery and Greene, (c) deductive impressions rather than definitive and conclusive ones.

Methods of Study

There will be (a) a review of the available literature for historical background against which the contemporary sociological scene is enacted, (b) depth interviews with a limited number of community leaders who have the empirical experience and knowledge by virtue of having worked with S.A.M. in the Dayton

community, (c) several depth interviews with an equal number of selective S.A.M. families from neighborhood concentrations in order to ascertain the reliability of the community leaders impressions, (d) a summary of a tape-recorded conference with the Dayton group who attended the "Seventh Workshop on Urban Adjustment of Migrants", Berea, Kentucky, July, 1965; (e) selective use of the Dayton Social Profile, 1963; (f) selective use of Mental Health Survey (Region VII), 1965, (g) selective data from United States Census Tracts, 1960.

Numerically, the interviews will add up to five community leaders, five area study students and five S.A.M. families. Two schedules,[2&3] developed for the purposes of this study, were designed to give systematic coverage of all topics in any given interview.

The community leaders were (a) Minister, East Dayton; (b) the Administrative Assistant, Dayton Health Department; (c) Social Service Worker, Urban Renewal; (d) Community Organization Consultant, East Dayton Community Council; (e) Staff, Greene County Health Department.

The five area students attending the Berea Conference were a Public Assistance Worker, Montgomery Welfare Department; Staff Worker, Dayton Urban Renewal; Worker from Miami Valley Hospital; and a Worker and Supervisor from Hollywood Housing Project, Warren County.

Five families were interviewed who, on random selection, happened to live in the highly concentrated S.A.M. section of East Dayton.

The basic objective was to render a "bird's eye view" (comments from community leaders) and a "worm's eye view" (S.A.M. families) to determine if there were any significant differences in general impressions.

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[2]See Appendix A

[3]See Appendix B

MATERIALS AND METHODS

For the purposes of this study the materials and methods had to be formulated in depth rather than in breadth. The emphasis, therefore, was geared to abstracting from other available research studies and materials, in addition to direct contact to a limited number of community leaders and S.A.M. families.

Definitions

The definition of the major terminology must be conceived in a flexible way as to the question of who can be defined as a S.A.M. However, for the purposes of this study, S.A.M. was limited to those persons who have more recently come to the Dayton community and/or who identified themselves or others identified them with the Appalachian highlander or mountaineer from the states of Kentucky, Tennessee or West Virginia. D.A.N.'s are those neighborhoods which tend to cluster into other sub-cultural units, (i.e.) negro-white, other national ethnic groups like the Poles, Swedes, etc. or religious sub-cultures and the like. In general, any dominant characteristics which would promote local cohesiveness or loose identification according to race, religion, economic strata or origin of birth were conceived to have common neighborhood characteristics.

The term culture again was used in its broadest sense to include all those social attitudes and ways of doing things in its individual and collective sense. Whatever tendencies appear to cluster similarities within the S.A.M. group were differentiated from the rest of the Dayton urban community.

The term social institutions was loosely defined as those organizations, public or private, formal or informal on any level of group identification.

Instruments Used

The primary instrument of study was the interview which, of necessity, included the bias and the blind spots of both the interviewer and respondent. It

was, however, an attempt to develop a systematic plan to cover a wide variety of impressions. Multiple variables must be recognized in any estimate of patterns of individual behavior, family adjustment, neighborhood concentration and the like.

The review of the literature was for the purpose of giving the reader a sense of perspective of a span of history that takes us back 200 years.

The conference technique used with the Berea College, Kentucky students was geared to learning any new information as part of their study experience at the Workshop. The emphasis was an attempt to get background history as well as their fresh responses; having had very recent communication with an indigenous community in Kentucky.

The interview method with the five S.A.M. families was geared to encouraging them to discuss self evaluation, the role they play in the community, community service gaps and unmet needs and of the programs and services they thought would be helpful in the future.

The Social Profile gave the trend data, according to census tract in 1960. On this was superimposed the areas identified by community leaders and reflecting their experience of S.A.M. neighborhood concentrations.[4] Those tracts which were uniformly identified were abstracted and reported in this study in systematic detail.[5]

A review of the Mental Health Survey, 1965 was used to compare the conclusions with regard to unmet needs in this community.

Evaluation of Limits

The limitations of these techniques are real. The study was intended to be qualitative. It was essentially descriptive. However, the many generalizations presented can become hypotheses for larger studies or can be altered and modified by later research.

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[4]See Appendix C

[5]See Appendix D and E

PRESENTATION OF FINDINGS

While the onset of mass migratory movement appears to have begun about 1940, the history of the Appalachian dates back to pre-revolutionary days.

Past History

Historically, the Southern Appalachians date back to the migration from Scotland, Ireland, England and Germany prior to the American Revolution. Many came to seek new economic opportunities in tobacco raising. Others were the orphans and debtors who were indentured to work in the fields of early America. Soon after they arrived, they were among the first pioneers to move from the eastern seaboard centers and farms and go westward. They put down roots in those communities which had similar terrain to that of their former mountaineer existence on the Continent. Between the American Revolution and World War I the Appalachian led a rather provincial existence. They were a land oriented people. They were isolated from one another and from the rest of the American urban communities by the remote geographic characteristics of the mountains.

In addition to farm land the Southern Appalachian Region was also rich in forests and coal resources. Over the span of two hundred years the Southern Appalachian Region was slowly stripped of the rich and abundant natural resources. Much of this was stimulated by American industrialization when it became necessary to tap every natural resource to feed the insatiable machines with additional sources of energy and power. More recently, the coal mines were brought under large corporate control or by the cooperatives of independent mine operators. Increased automation and industrial power displaced the Southern Appalachian in his individual communication to land and natural resources. In the past he was essentially a pioneer; he was white; he was an individualist and he was tied to the land for basic existence and livelihood. During this span of history he

developed clan loyalties, a rigid sense of honor, his own modes of communication, colorful language (which has its antecedents in middle-English spoken at the time of Chaucer), folksinging and artcraft forms. All of these qualities later became indigenous signs of identification as a sub-cultural ethnic group.

Current Knowledge

The Great Depression, industrialization and mass communication spurred on by the war mobilization began prior to 1929 and carried through 1940. Between 1940 and 1960 the mass migratory movement from Southern Appalachia to the urban centers accelerated. The estimated population for the entire Region was about 5½ million. All the Southern Appalachian communities, with varying degrees, showed a loss of population during these twenty years. The general estimate is that a million and a half Southern Appalachians were stranded in the hills and valleys with no hope for economic livelihood. This represented approximately 20 percent of the population[6 & 7] of the Region. This estimate is confirmed by Brown and Hillery[8] in their report on The Great Migration, - 1940-1960.

In this juncture of time, socio-economic conditions change. The great migration begins with vast movements of large population shifts into the urban centers where promises of employment opportunities are greater. In many of the local newspapers of Southern Appalachia advertisements were placed by urban industrialists encouraging the Southern Appalachian to come to the cities for jobs. In addition, because urban/rural proximity made possible by interstate highway development, car travel increased. This led to a rather efficient "family intelligence system" heralding the news of urban economic opportunities,

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[6]Theobald, Robert; "The Cybernation Revolution", (unpublished) Monograph, The Council of Southern Mountains, Inc., Berea, Kentucky, 1964.

[7]Hudson, Richard L.; "Urban Adjustment of Southern Appalachian Migration", (unpublished) Monograph, The Council of Southern Mountains, Inc., Berea, Kentucky, 1964.

[8]Brown, James S. and George A. Hillery, Jr.; "The Great Migration, 1940-1960", The Southern Appalachian Region: A Survey, ed. by Thomas R. Ford, University of Lexington, Kentucky, 1962.

which, in some instances, resulted in whole Southern Appalachian communities moving into the cities. All studies agree that the major reason for migration has been (as is common to all migrants) economic opportunity.

The patterns of migrants into Dayton appear to have a northwesternly semi-circular thrust, counter-clockwise. Therefore, it can be reasonably assumed that the in-migrant to the Dayton community contains a major portion of the population movement from eastern Kentucky. Dayton was on the Columbus-Dayton-Cincinnati line in the movement toward northwestern communities.

The approximate estimate of S.A.M. population in Dayton came to about 40,000 people. This represents approximately 17 percent of the Dayton population.[9] A sizable group indeed! In 1957 Dayton experienced the highest net per 100 population migration rate in the north central area. This percentage comes to 21.1 persons per 100 as compared to Columbus' 14.3 persons per 100 or 5.6 persons per 100 in Cincinnati.[10] The economic characteristics of eastern Kentucky differ from other Appalachian areas. This geographic area was a rich mining community. It can be assumed that a sizable proportion of our S.A.M. residents come from the coal mining communities, especially from two counties in Kentucky, Harlan and Perry. Current knowledge about the level of education, vocational skills and the like seemed to indicate that very little preparation was given to families to prepare them for work or school upon arrival in the urban centers. The eastern Kentuckian settled in the East Dayton neighborhood and filled the local economic vacuum in unskilled and semi-skilled jobs. Many went into local heavy industry and still others into the service occupations like the restaurants and drive-in theaters.

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[9] Bollens, John C., etal., Metropolitan Challenge, Metropolitan Community Studies, Inc., Dayton, Ohio. November, 1959.

[10] Estimate of net migration and natural increase for each standard Metropolitan Area; Scrippts Foundation Miami University, Population Research Training Center, University of Chicago, 1957.

Following the normal curve of distribution with regard to urban adjustment, the estimate is that from 85 to 90 percent of the S.A.M. population successfully becomes absorbed into the mainstream of the urban economic community. The approximate population in all 13 "S.A.M." tracts came to 43,000. Since two tracts have both white and non-white ethnic composition, the reasonable estimate was about 40,000 people. According to percentage of poverty there was a potential of 2500 S.A.M. families who may need supportive services.[11] This approximated 10,000 people or about 20 percent of Dayton's poverty population. Of these, it was reasonable to assume that at least half may be in actual need. In numbers this amounted to 5000 people or 1000 families - or about 10-15 percent of the Dayton poor coming from Appalachia. The major concentration of this group is in the East Dayton Neighborhood.

Current Programs

Beginning about 1960 and primarily stimulated by legislation to create the "The Great Society," changes have already been evident. Before the advent of federal support for the Southern Appalachian Region, the United Mine Workers Union had made persistent efforts to organize labor in eastern Kentucky. The effectiveness was only partially successful because traditionally S.A.M. was not "a joiner." The limited accomplishment was illustrated by the fact that until 1964 the U.M.W., through its Welfare and Retirement Fund created and ran a chain of ten hospitals in the Southern Appalachian Region. Because of the continuous decline in membership, due to strip mining, corporate control of mines and the development of independent cooperative associations, the importance of unionism diminished. In 1965 the chain of hospitals was sold to an independent, non-profit corporation, Appalachian Regional Hospitals, Inc. with the receipt of 1.2 million dollars of Federal support to the Appalachian Regional Commission. Thus the health centers and hospital programs will be

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[11] U.S. Census of Population and Housing: 1960, Final Report PHC (1)36. Standard Metropolitan Statistical Area, Dayton, Ohio. U.S. Department of Commerce, Bureau of the Census, Washington, D.C.

continued and expanded. This program was part of an overall plan to be worked out in three phases and will be incorporated in local-regional, private-public programs in the "War on Poverty."

Under the Economic Opportunity Act of 1964, the Southern Appalachian Region also becomes eligible for federal funds. This legislation has most of the philosophy (and finances) to cope with large portions of the poverty problems of the Region. However, depending on creative and imaginative local leadership in developing appropriate programs, we still must await results to assess whether Southern Appalachia can hold its own. Speed is of essence. The preference of the Regional people who are effected by economic deprivation is to remain in the areas of their ethnic origin. One of the more important problems is the inability to communicate the preference of staying in the Appalachian Region. There are no strong indigenous groups organized for the purpose of self identification of interests which could lead to social action for program development. This gap is not only valid for the Region but for local communities in urban centers.

Again in 1965, federal funds were granted to the Southern Appalachian Region for the purposes of flood control, road building and land conservation. There was a fair degree of pressure from Regional leaders to enact federal coal mine safety legislation. This met with considerable resistance from county and state officials who claimed that such legislation already existed in Regional states. From the literature, however, it appeared that the effectiveness of such State legislation, which reverted back to county control, approached the zero point and little enforcement had been apparent in the past. With regard to the effects of Regional programming, growing out of the President's Appalachian Regional Commission (PARC), many Regional community leaders have very real reservations about the adequacy of current legislation because it has not grappled with the basic problems of economic disadvantage in human dimensions.

At this stage in time there is a wealthy class and a poverty class. There

is considerable concern about middle class exodus, especially the professionals, who leave the Region. Immediate replacement of the middle class (the teachers, physicians, attorneys, etc.) seems unlikely. The literature referred to this out-migration as the "talent drain" or "brain drain". Federal legislation has already been sent through Congress to re-enforce the educational systems with specific emphasis on the teaching professions. At this writing, September 1965, the Higher Education Act has already become law.

Other component plans under the Economic Opportunity Act, 1964 for the Region include program development and community action programs, VISTA and demonstration projects administered by The Council of the Southern Mountains, Inc.

At this writing, some changes in the East Dayton Community have already come about. Urban Renewal[12] has some concentrated and projected plans in this area. In addition, a major component program under local Community Action Agency, a day care center has been operative in East Dayton since 1965. Other programs are projected. The local Community Action Agency recognizes East Dayton as one of the target areas for program development.

The review of the past, recent history and current programs brings us to the present to evaluate its contemporary meaning for S.A.M. in Metropolitan Dayton community.

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[12]See Appendix J

REPORT OF INTERVIEWS

What does all this mean for the Dayton Metropolitan Area? If we make an attempt to understand the problems of mobility in the light of its history and current knowledge, it is then possible to give some descriptive and composite picture of Southern Appalachian Migrants.

Community Leaders - Portrait of S.A.M.[13]

The Southern White Appalachian as seen through the "bird's eye view" gives us a rather interesting portrait. To paint a picture on a sociological canvas, several broad strokes of light and dark shadows will be used in order to get some dimension of depth. S.A.M. is family oriented coming from a background where the qualities of self-reliance and individuality were given plus values. In the Dayton community where interdependence is the emphasis, S.A.M. has not organized himself according to social institutions for his specialized needs. Therefore, the myth of family clanishness has arisen, not only for the immediate S.A.M. family but also for the extended-family concept. In practice, there is the tendency for children to remain in the parental home for longer periods of time. The family's codes of ethics and values are of greater importance than the community's concept of ethics and values. The family is not internally or externally competitive and there is a high tolerance for one another's individuality. Although this is now beginning to break down because of urbanization, the family was basically patriarchal. The mother's role was that of housewife and nurturer and she supplies the major emotional and affectionate supports to the children. The father is the disciplinarian. Punishment is direct and generally physical. The acceptable urban patterns relating to values of education, values of preventive medicine, values of "getting up and on in the world"

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[13] See Appendix A

and the like are minimal.

In S.A.M. neighborhood concentrations, when family crises arise the people tend to use public health and welfare services. The concept of preventive medical and dental care does not exist. Part of this is economically determined but part of it is due to the S.A.M. value system, because welfare and/or health services are generally used when one is in dire need or in very real pain.

Education has a higher priority. But the question is "education for what"? Again the value system is that education prepares one for employment opportunities in the economic sense. Education, as a value, must be practical and related to identifiable and marketable skills, i.e. machine shop and secretarial vocations, etc. The lack of marketable skills is a formidable problem in urban adjustment, especially for those S.A.M.'s who live in the poverty concentrations of the city. The cycle of poverty - lack of education leading to lack of job opportunities continues to remain circular. For those who are healthy and physically strong enough to go into heavy industry, where brawn counts, some breakthrough is possible.

From a religious point of view, S.A.M. is considered to be a fundamentalist Protestant. Again in the urban centers, there is a breakdown of religious identification. Some have gone to extremes. There are fundamentalist sects which are organized on a "store-front/snake religion" basis. However, the formal religious institutions are mainly Pentacostal and some Baptists and Methodists.

Politically, S.A.M. is not mobilized for social action or involvement. He tends to be indifferent to his potential role as a voter. In his antecedents, while he needed the "politician" (who controlled jobs through patronage), he basically feared the politician because of the negative effects of such control. The ability of S.A.M. to relate himself to politics is therefore limited since S.A.M. puts greater emphasis on the value of independence. He is generally distrustful of the positive role that democratic representative government and

politics can play.

As for the arts, the general modes of expression are through the media of the folk song, the ballad and square dancing. Art is, in the main, applied and emphasizes hand crafts, needlework and wood shop. With very few exceptions, literary ability does not emerge. The spoken word is more meaningful than the written word. Language is colorful, soft-spoken and relaxed and still retains the Chaucerian middle-English meter and cadence. The sense of humor is wry and droll. There is some ability for theatrics if it is informal and free. Social activities are generally of a verbal nature. Time is not an important dimension in any given day or year. The play of life is "easy going" with the desire to have as few pressures as possible. Because of some fatalistic religious overtones the tendency is to "take life as it comes" rather than to be the mover or instrument of change as is more the norm for the urban community. This is not apathy but a mode of life. In general the composite picture indicates an even-tempered family, with a great deal of pride in independence, tolerance for his neighbors, presently oriented, uncompetitive in nature, resistent/indifferent to civilian authority, preference for outdoor activities and rhythmic overview of life without his own decisive role in it.

Students Report

For the students who attended the 1965 Berea Conference, the experience was enriching. Not only did they have an opportunity to learn from the academic leadership in the Region, but they had equal leisure time to meet and mingle with the indigenous people. Their general impressions confirm much that is already summarized from the literature. But being in the Region gave them the "emotional" experience of being in direct contact with the people.

As can be expected, each came back with some common agreements about Southern Appalachia and yet each, because of individual emphasis, had some special impressions. The consensus was that this was an "easy-going" people

who felt and behaved as if they were an integral part of the land. They are self-reliant and do not have the concept of interdependence. The "hollow" is the geographic unit and the County is about as far as their spacial concepts go. Transportation is roundabout through dales and valleys. While the people are warm and responsive, they do not display enthusiasm or initiative. They tend to be cautious and want to know if the "other fellow" really can be trusted. There is also a good deal of Regional provincialism with little identification for the national community. For instance, even the professionals were amazed that "Project Headstart" was nation-wide. The usual mass news media and communications are not very effective. While the leaders are dedicated people, there is concern that the professionals and younger people are moving out of the Region. There is some bitterness that the border states are offering higher salaries for teachers. The two basic problems in discussion always return to education and vocational training. However, even if both improve there is still the problem of providing job opportunities. The chronic question becomes "What is there to go back to"?

Southern Appalachian Families - composite picture[14]

The five families interviewed were all from the neighborhoods in the high concentration population of Southern Appalachians. Economics, therefore, becomes one of the major unrelenting factors and contributes to the multiple problems facing this small sample. Of the five, three had no consistent father figures. In the five families there were 26 children ranging in age from 1 to 15. All interviews were held with the mother in the presence of the children. This made it possible to get the dimension of parent-child relationships. It is interesting to note that in the three fatherless families, the mothers made various attempts at discipline but these were generally with enormous overtones of protectiveness and love. When discipline was necessary the apparent method

[14]See Appendix B

used first was mildly physical.

It is generally confirmed that because of economic limitations, preventive health and dental care receive the smallest priority. Only those services which are absolutely necessary for compliance with civil authorities are actively followed through. Preventive health and dental services does not even come into the range of consideration. These families had limited views of the effective role they can play in the community. They recognized their plight but had little comprehension of the effective role of group social action. In no instance was a mother employed. There was some beginning reality of a mother wanting to have "more for her children" particularly in the areas of educational facilities. The religious involvement for these families did not take on the importance implied by the community leaders. Some awareness was given to the possibility of producing arts and crafts products as an additional source of income. There was little awareness of the use of themselves as a political force.

In discussing the areas of need the most practical and immediate necessities were cited. These tended to be adequate housing, economic support, vocational training for themselves and/or teenagers. While there was slight awareness of preventive health and dental service this was never crystalized as a need. Services for older children, especially girls were cited. In only one instance did the social action concept emerge and this grew out of a personal problem of a former alcoholic husband and the local bar. Because the general tendency is to accept one's neighbor and neighborhood with all its limitations, anger mobilized into community organization for social action was almost at point zero. Some mentioned the need for adult education in basic literacy and more knowledge about Dayton. This appears to grow out of some awareness of the parents' lack of education in competition with their own children going to school. Venturing out of the neighborhood and into the community at large does not take place very often. There also appears to be some mutual family support, especially among

the three fatherless families. Even knowledge of the people who live within the East Dayton community beyond the immediate square block was minimal, and knowledge about metropolitan community resources was even less.

In summary the S.A.M. families see themselves as limited in scope and horizon, helpless, accepting the status quo and without any real knowledge and confidence of their own ability. This hardly prepares them to take advantage of the limited resources available to them in their neighborhood or from the community at large.

With the exception of "clannishness" as seen by the community leaders, the small sample of families tend to confirm the composite portrait.

REVIEW OF "SOCIAL PROFILE" 1963

As a result of the United States Census, 1960 a research team representing Community Welfare Council, Antioch College and Dayton Plan Board undertook a comprehensive study which combined basic data from the census and collated these with state and local registration data. This comprehensive document became the Social Profile and served to further research and planning for the Dayton community.

Originally the numerical count for the Appalachians was to be included under "ethnic composition". However, since the U.S. Census Tract did not account for this tabulation it remained blank. According to another study,[15] 17% of all white residents in Montgomery County were born in three of the nine states classified as Southern Appalachia. Therefore, in order to ascertain some reliability of the 17% approximation, the community leaders were asked to indicate where they felt there was S.A.M. neighborhood concentration. These were plotted on a tract map for both the city of Dayton and Montgomery and Greene Counties. It is interesting to note that there was considerable agreement in the location of neighborhoods.[16] After the tracts were determined they were arranged in descending ordinal position according to percentage of population earning $3,000 or less.

Neighborhood Concentration

Thirteen Dayton S.A.M. tracts were abstracted from the whole. All of the tracts in Montgomery and Greene Counties were assessed. This number also came to thirteen for Montgomery county which included Moraine and excluded Kettering and Oakwood. There were four for Greene County.

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[15] Bollens, John C., op.cit.

[16] See Appendix I

The first S.A.M. tract 2-1 was located in North Dayton and represented the third highest neighborhood with 41% of its population earning $3,000 or less per year. The next S.A.M. tract was 10-1B located in East Dayton with 35% earning under $3,000.[17] Both these communities also have high net density; the first with 54.4% and the second 71.2% as compared to an overall Dayton rate of 33.3%. For all thirteen S.A.M. tracts which represent the percentage income under $3,000, the lowest in the range of tracts was 15% and the highest was 41%.

Ethnic composition points to a very low percentage of foreign born and a very high ratio in most Southern Appalachian Migrant tracts of white to non-white.

Mobility

All community leaders interviewed referred to "frequent moving about" as a characteristic of the Southern Appalachian. The Social Profile data tend to support this observation, when we compare the Dayton percentage of migrants from different counties with East and West side tracts within the city.

TABLE I

MOBILITY

Dayton Average	East Side Tracts Average	West Side Tracts Average
12.9	13.4	6.8

Income, Occupation, Education[18]

In the distribution the average earned income, for S.A.M. families was about 12.5% less than the Dayton average in both high and low categories; although for the middle income group, the percentage remains about the same.

[17] See Appendix C

[18] U.S. Census, op.cit.

TABLE II

INCOME

Percent Distribution of Families Earnings[19]

	High $24,999 - 8000	Middle $7999 - 4000	Low $3999 - less 1000	TOTAL
Dayton Average	29.5	45.5	24.1	99.1
S.A.M. Tracts Average	16.2	47.2	36.4	99.8

In employment of males over 14, the Dayton and S.A.M. average vary significantly in the professional and technical category.

TABLE III

OCCUPATION

Percent Distribution of Employed Males Over 14 Years[20]
Dayton - Base # 64,439 = 100%

	Professional & Technical	Semi-skilled	Unskilled	TOTAL
Dayton Average	25.7	52.0	14.8	92.5
S.A.M. Tracts Average	14.9	59.0	16.9	90.8

[19] Ibid.

[20] Ibid.

Education appears to increase for the S.A.M. population up until the end of elementary school and then begins to drop sharply - when compared to the average for Dayton.

TABLE IV

EDUCATION

Persons over 25 years[21]

	College 1-4 yrs.	H.School 1-4 yrs.	Elementary 5-8 yrs.	Elementary 0-4 yrs.	TOTAL
Dayton Average	13.0	47.0	33.8	5.0	98.8
S.A.M. Tracts Average	4.7	41.2	45.9	6.6	98.4

Social Organization

In the Social Profile, the indices for social organization were rated on the percentage to the number of community leaders in social welfare organizations and the number of members in groupwork organizations living in a given census tract.

TABLE V

SOCIAL ORGANIZATION

	Community Leaders	Group Organizations
Dayton Rate	0.7	11.6
S.A.M. Tracts Rate	0.4	8.2

[21] Ibid.

Social Disorganization

The indices for total family disorganization - the rates of the number of people who were divorced, separated and illegitimate.[22] The indices for total dependency included ADC, medical indigency and public assistance.[23] Other data are for drop-out, delinquency and crime, mental illness and suicide. In every instance, the S.A.M. tracts had a higher rate of social disorganization indices.

In reviewing the indices for social organization and social disorganization it becomes apparent that in all instances of strength the S.A.M. tracts fell short. Conversely in all instances of social disorganization the average S.A.M. tracts had more than its share.[24]

TABLE VI

SOCIAL DISORGANIZATION

	Divorced, Separated, Illegitimate	ADC, Medical Indigency & Public Assistance	Juvenile Delinquency (Male)	Schizophrenia	Suicide	Adult Crime
Dayton Rate	10.5	3.8	4.9	1.8	42.7	5.2
S.A.M. Tracts Rate	14.6	6.3	10.0	2.3	45.1	7.6

Montgomery County

Montgomery County had 25 census tracts, excluding the cities of Dayton, Kettering and Oakwood. A separate review was made of the remainder of tracts and the Moraine Township tract. This number came to 13. For these tracts the one showing the highest percentage (18%) of income under $3,000. MC-75 and the lowest (3%) was MC-62, the average for these 13 tracts was 8.2%.[25] For these

[22] Beebe, Joseph A. III, R. L. Gorden, D. B. Klotz, Social Profile (distributed by) Community Welfare Council of Dayton, Ohio, 1963.

[23] Ibid.

[24] See Appendix F

[25] See Appendix G

tracts it is more difficult to determine S.A.M. population than for the city of Dayton. The one frequently mentioned by a few community leaders was the neighborhood of Drexel which includes Crown Point and this sub-community is in the tract MC-75. No further data could be extracted.

Greene County

For Greene County the Social Profile provides four tracts. Tract GC-79 has the highest percentage (16%) of the population earning income under $3,000. This same tract also indicated the highest mobility for that[26] county (36.8%). For the remainder of the data it again was not possible to extract particular meaning for the Southern White Appalachian population. However, community leaders mentioned Wrightview as one neighborhood having a high percentage of S.A.M. population. Wrightview is in GC-80.

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[26]See Appendix H

DISCUSSION OF FINDINGS

Comparison - with other findings

In reviewing other research on the Southern Appalachian and/or as they were compared with the urban middle class, some of the results of this descriptive study have been supported. Kaplan, in his study on a lower-class group in Appalachia, relates several specific religious concepts which have influence on adaptative behavior.[27] As with other groups, efforts to find identification of self in and through social institutions are richly colored by religious dimensions.

In another unpublished lecture of a study done by Dr. Marion Pearsall[28] in 1965, some contrasting value-orientations were enumerated in comparing these two groups. In answer to such questions of "what is the relation of Man to nature (and supernatural), the two groups responded quite differently. For instance, the S.A.M. group believed that Man is subordinated under nature and God, and has very little control over his future. For the urban middle class the answer was that a Man can control nature or that the supernatural works through Man. This basic difference in responses was followed through to other questions. S.A.M. was present-oriented and future telescoped, he responded to the "natural" rhythms of life. He did not emphasize the past or the future in his life on earth. What was meaningful to him was relating to concrete places and particular things. He considered Man basically evil and unalterable, and salvation was as a result of Divine intervention. Relationships to others were morality-based and subject-oriented. He was more interested in being rather than doing. The essential nature of his human relations was personal and

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[27] Kaplan, Berton H., "The Structure of Adaptive Sentiments in a Lower Class Religious Group in Appalachia"; The Journal of Social Issues; Vol. XXI; No.1; January, 1965.

[28] Pearsall, Marion, Dr.; (unpublished lecture); University of Kentucky Medical Center, 1965.

kinship-based and the stranger remained suspect. Time, as a dimension, had minimal meaning.

For the urban upper middle class the value orientations and systems were quite different. The contemporary urban man was future-oriented. He was regulated by the dimensions of time, place and technology. He was object-oriented and could abstract and envision larger units even though these had not been personally experienced. He could be both personal and impersonal. He could recognize non-kinship criteria and handle strangers on the basis of their role in society.

Although not related necessarily to the Southern Appalachian, other studies have been made with reference to the poor, which have considerable bearing on the Southern White Appalachian poor. One was done by Blanche D. Coll[29] which developed concrete and specific personal attitudes of people in poverty. Their value orientations were similar. This study was done on a large population sample. In general, the data confirmed many of the descriptive comments made above.

In Catherine S. Chilmans' article,[30] which focused on the differences in child-rearing patterns, many of the findings again confirmed those stated in this descriptive study. Those in the low income sub-culture behaved differently toward their children and there was also a difference in behavior between the married couple when compared to those in the upper middle class group.

Observations

In both theory and practice, the observations of this descriptive study were generally supported in the contemporary literature on Southern White Appalachians and comparative studies of the poor viz. urban middle class. The problems of the poor, especially the migratory poor, appeared to have similar characteristics in the cycle of poverty. When the poor are concentrated in neighborhoods the increase in multi-problem families becomes compounded.

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[29] Coll, Blanche D., "Deprivation in Parenthood"; Its Relation To The Cycle of Poverty"; Welfare in Review; Vol. 3, No. 3; March 1964; pp. 1 to 9.

[30] Chilmans, Catherine S.; "Child-Rearing and Family Relationships Patterns of the Very Poor"; Welfare in Review; Vol. 3, No. 1; January 1965.

Needs - unmet and met

For the Dayton community the recent report of the Comprehensive Mental Health Planning Project[31] again supported the descriptive study for the Southern Appalachian poor. This comprehensive study was written from the point of view of determining unmet service needs on a regional basis within broad fields of mental health, mental illness and mental retardation. One of the recommendations (day care services) has already been implemented through OEO funds. Another, comprehensive homemaker service, is still in the blueprint stage.

The unmet needs and gaps in service were approached from point of view of the lack of neighborhood program resources. The generic-oriented neighborhood center emerges as the single priority program for the S.A.M. population. The philosophy behind this social service concept is rooted in the fact that for S.A.M., services and resources must be immediately available, practically oriented and comprehensive in scope. Because there is limited indigenous leadership and very few formal social institutions, the neighborhood center becomes the important focal point in the S.A.M. community to which people with multiple problems can come for a wide range of services. The fragmentation of services and resources presents, for the Appalachian, a formidable obstacle. Within the center should be the major services to cope with the range of practical problems presented by this group of people -- adult education, job training, health and housing services, and the like. It can also be the focal point for the development of leadership for concerted social action. In addition, the neighborhood center concept must also include protective (or reaching-out) service. The center would also represent and implement services for, by and with the people in comprehensive protective and preventive programming.

Limitations and Distortions

The bias in this report is inherent in its subjective format. Whatever

[31] Curran, Hilda and Louis Wozar, etal. Ohio, Region VII - 1963-1965; Comprehensive Mental Health Planning Project Report; (unpublished)

distortions exist are due to the recognized limitations of the size of the sample. However, these were, to some measure, stabilized by other studies reported herein which were on a quantitative basis. In addition, the attempt was made to approach the problem from the point of view of the broad community, with particular relationship to high neighborhood concentrations of Southern Appalachian Migrants. No specific or accurate count is available. Only "reasonable" estimates arise. The capability of locating multiple problem families of S.A.M. stock in the East Dayton area was limited. It was easier to locate East Dayton as one of the primary neighborhood concentrations for the Appalachian poor than to know the number of persons who have migrated from Appalachia.

SUMMARY

The historical and contemporary background of the Southern Appalachian and the changes in national economy gave cause for the vast migratory movements into the urban centers. For over two decades, the Southern White Appalachian's basic motivation for leaving his community was economically determined. The primary reason for the migrant moving from the rural to urban communities was to seek job opportunities. Since 1940, 1.5 million people in the Appalachian Region were displaced to urban industrial centers.

Because of the differences in value systems associated with poverty in general, and with the more specific value systems indigenous to the Southern Appalachian as a sub-ethnic culture, coming to an urban center created, for about 10 to 15 percent of them, multiple problems in urban adjustment. As in other cities, Dayton has claimed her share of these migratory people. The "port of entry" was determined to be East Dayton.

The Social Profile provided some of the basic collated materials to determine the poverty communities for this group. Other studies have supported some of the estimates this report has generalized. The Mental Health Survey confirmed some of the unmet needs.

While stated in general terms and recognizing the limitations and distortions of subjective studies, nonetheless, some estimates can be made. Other findings have supported this descriptive report.

For the Human Relations Commission, whose function in the community is on an intergroup basis, the question of "who speaks for the Southern White Appalachian" as a group - the answer must be "No One!" While there was considerable homogeneity as a culture, Southern Appalachia has many hetrogeneous qualities and problems similar to other rural migratory people, white and non-

white. Lastly, the poor are poor are poor....Appalachian or otherwise.

CONCLUSIONS

If acceptance of cultural pluralism[32] is part of American democratic experiment, the imperatives of retaining cultural positive attributes of any ethnic group are clear. Some of these contributions have and will continue to flow into the mainstream of the national (especially the urban) society. These are the folk songs - the square dances and other art forms.

And if we accept cultural pluralism we must also accept the principle of eliminating moral judgments on the basis of "good or bad" cultural characteristic groupings. To say that one culture is different from another and not "better or worse" from one another is already a positive step.

When the mountaineer comes to the city he attempts to build sociological bridges to span the past and present. The tendency has been to assume that these two must inevitably clash and one must give way at the expense of the other. However, sociological history tells us that this is not necessarily true. The overview is that the past and present merge and give birth to yet another form of social pattern, retaining positive elements of both.

It is evident that the one major gap in urban adjustment for the Southern Appalachian has been under-development of social institutions. The emergence of the social institution has been the traditional way of collective response for cultural identification of needs and problems for the group. Accustomed to isolation and self-contained family units, the Southern Appalachian has not been able to form strong indigenous groups which represent his perpetuation and self-interest, especially in areas of social action.

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[32] In this frame of reference, cultural pluralism is defined as the particular religious, racial and ethnic characteristics of groups of people which interact with socio-economic forces and then, in turn, emerge as group attitudes and behavioral patterns.

As a first conclusion to the function of the Human Relations Commission is the fact that few formal indigenous S.A.M. groups exist. Those which do exist are not so identified. In order to work on an intergroup basis, one must have a strong and identifiable formal social institution for intergroup communication.

Since there is a dearth of urban social institutions for the Southern Appalachian the second conclusion would be the need to encourage leaders to develop such institutions. Perhaps this could be accomplished through a neighborhood center where people could cluster, begin to work together and develop positive group and community identification. Within such social institutions a variety of programs and services for, by and with the indigenous population can flow. Equally important, from this center can emerge local leadership to support and transmit the on-going concern for the group as a whole. The geographical location of such social institutions logically should be within the indigenous neighborhood. Already in East Dayton, there is a growing awareness for the need for such a service center. Several churches, the schools and the Area Council Service have taken some initiative. In the past these efforts have been sparse, fragmented and in some instances duplicative.

Thirdly, the principles of community organization should be applied to encourage programs and services which are practical and related to the immediate needs of the people. Programs and services should be "reaching-out" and amalgamated with the neighborhood and its people. Coping with problems of housing, health, job training and education are among the most urgent necessities.

The neighborhood center concept is not a new development in social welfare. Its genesis goes back to the days of the settlement house movement prevalent in large urban areas of New York City and Chicago. The settlement house was particularly effective in providing the social institutional bridges between traditional customs and behavioral patterns and urbanization. The center concept

is also current thinking in the fields of mental health, vocational rehabilitation and other social services. Basically, a center can provide stable, flexible and continuous comprehensive services to, for and with indigenous neighborhood populations.

The last conclusion is to emphasize the importance of taking into account the specific cultural contributions of the Appalachian in social institutional development. The colorful threads of the history of any people can enrich us all and provide the variations to be woven into the textural fabric of society.

To implement these will take both money and personnel and the dearth of both is obvious. However, if the limitations are recognized, then whatever beginnings can be made will enhance what can be envisioned later on. Several federal/local programs already exist for implementation. Local volunteer financial resources should be mobilized. Wise utilization of professional and sub-professional staff should be encouraged; student services from local colleges and universities should be sought.

The resources are here and once creativity and vision are applied practically the D.A.N. and S.A.M. can live together in mutual respect and harmony to the enrichment of both.

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APPENDIX A

INTERVIEW SCHEDULE - JULY, AUGUST, 1965

(Community Leaders)

1. Give reason for the interview

2. Ascertain how interviewee became interested in working with S.A.M.

3. How long has he been working with S.A.M.

4. An estimate of neighborhood concentration and characteristics

5. An estimate of S.A.M. numbers (increase of S.A.M. more or less since 1940)

6. Knowledge and characteristics of S.A.M. in his home of origin, occupational skills, educational levels

7. Information about socio-economic cultural patterns

   a. Intra-family characteristics--art, religion, language, politics, emotional patterns

   b. Extra-family characteristics--work experience, income, distribution of income, social and vocational needs, health, education and welfare needs

   c. Intra-cultural structure--strength and weakness

   d. Utilization of community resources

   e. S.A.M. attitudes about self, community and urban living

   f. Social and cultural institutions (formal or informal)

   g. Characteristics of S.A.M. homogeneity

   h. Characteristics of S.A.M. heterogeneity

   i. Projected estimate of urban adjustment

8. Estimate of what S.A.M. believes to be his special needs and what services exist to meet these needs

9. What role does the Dayton community play in implementing positive adjustment for S.A.M. group

10. How can this be done with the participation of and by S.A.M. in communicating needs to the existing institutions and/or creating new ones

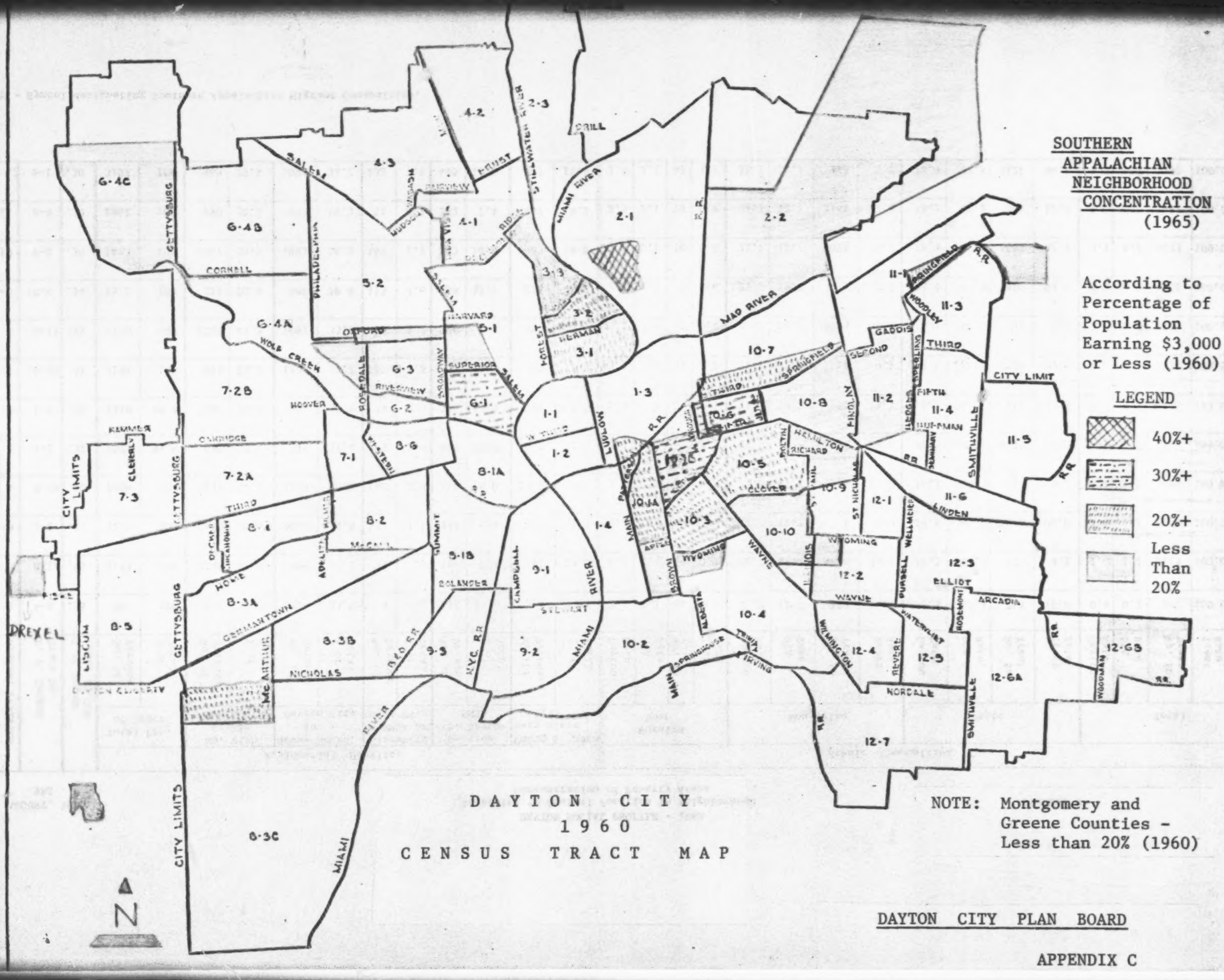
11. Get S.A.M. Respondent families.

APPENDIX B

INTERVIEW SCHEDULE - JULY, AUGUST, 1965

(S.A.M. Families)

1. Give reasons for interview
2. Include research dimensions
3. Estimate of time living in Dayton community
4. Determine reasons and conditions leading to decisions to leave "home" community and desire to return.
5. Ascertain awareness of levels of social and group identifications and/or activities
6. Develop discussion around S.A.M. with emphasis on
   a. Cultural patterns
   b. Economic-social problems
   c. Intra-family relationships
   d. Behavioral attitudes
   e. Health, education and welfare concepts
   f. Levels of Income, Occupation and Education
   g. Other dimensions
7. Determine evaluation of needs - as people living in the neighborhood
8. Assess understanding and knowledge of community resources; their usage and attitudes
9. Estimate of special needs
10. If there are gaps - ascertain concepts of how to encourage participation in developing additional services
11. General self evaluation and attitude of urban life and adjustment.


SOUTHERN APPALACHIAN NEIGHBORHOOD CONCENTRATION (1965)
According to Percentage of Population Earning $3,000 or Less (1960)
LEGEND
40%+
30%+
20%+
Less Than 20%
DAYTON CITY
1960
CENSUS TRACT MAP
NOTE: Montgomery and Greene Counties - Less than 20% (1960)
DAYTON CITY PLAN BOARD
APPENDIX C
CITY LIMITS
DREXEL
MIAMI RIVER
MAD RIVER
SALEM
CORNELL
OXFORD
HARVARD
HERMAN
SUPERIOR
RIVERVIEW
HOOVER
CAMBRIDGE
THIRD
SECOND
FIFTH
SPRINGFIELD
GETTYSBURG
PHILADELPHIA
WOLF CREEK
ROSEDALE
BROADWAY
LUDLOW
MAIN
HOWE
GERMANTOWN
NICHOLAS
SUMMIT
COLANDER
CAMPBELL
STUART
IRVING
WYOMING
WAYNE
ELLIOT
ARCADIA
LINDEN
NORDALE
WOODMAN
SMITHVILLE
WILMINGTON
ST NICHOLAS
WELLMEIER
RUSSELL
HAMILTON
RICHARD
POLTIN
ALBERTA
LINCOLN
McARTHUR
6-4C
6-4B
6-4A
5-2
4-3
4-2
4-1
3-3
3-2
3-1
5-1
6-3
6-2
6-1
7-2B
7-3
7-2A
7-1
8-6
8-1A
8-2
8-1
8-3B
8-3A
8-3C
8-5
9-3
9-2
9-1
1-4
1-3
1-2
1-1
2-3
2-2
2-1
10-7
10-8
10-6
10-5
10-3
10-10
10-9
10-4
10-2
11-1
11-2
11-3
11-4
11-5
11-6
12-1
12-2
12-3
12-4
12-5
12-6A
12-6B
12-7

AUGUST, 1965
SBS

DAYTON SOCIAL PROFILE - 1963
According to Ordinal Position in Neighborhood
Concentration of Poverty Areas

APPENDIX D

Ordinal Position	U. S. Census Tract No.	% of Income under $3,000	Residential Mobility: Total Pop. of Tract		No. with Stable Residents		House Loctd. in Dayton City		Elsewhere in SMSA ex. Dytn City		Outside the Dayton SMSA		Unkwn & chdrn born since 1955		Ethnic Composition: Foreign Born				Non-White				White				Total			
			No. of Persons	% of Total	No. of Persons	% of Total	No. of Persons	% of Total	No. of Persons	% of Total	No. of Persons	% of Total	No. of Persons	% of Total	Dayton Rate	DTA Rate	No. in Tract	Tract Rate	Dayton Rate	DTA Rate	No. in Tract	Tract Rate	Dayton Rate	DTA Rate	No. in Tract	Tract Rate	Dayton Rate	DTA Rate	No. in Tract	Tract Rate
1	6-2	.55	902	100	247	27.4	306	33.9	9	1.0	126	14.0	214	23.7	2.3	2.1	41	4.5	21.7	12.7	189	21.0	78.3	87.3	713	79.0	0.4	0.2	902	100.0
2	8-1A	.45	5173	100	2145	41.5	1809	35.0	32	.6	396	7.7	791	15.3	2.3	2.1	46	0.9	21.7	12.7	4700	90.9	78.3	87.3	473	9.1	2.0	1.1	5173	100.0
*S-3	2-1	.41	5274	100	1613	30.6	2044	38.8	377	7.1	337	6.4	903	17.1	2.3	2.1	128	2.4	21.7	12.7	1	0.0	78.3	87.3	5273	100.0	2.1	1.1	5274	100.0
4	8-3B	.40	7026	100	3136	44.7	2119	30.2	142	2.0	354	5.0	1275	18.1	2.3	2.1	21	0.3	21.7	12.7	6974	99.3	78.3	87.3	52	0.7	2.7	1.5	7026	100.0
5	1-2	.37	2522	99.9	690	27.4	793	31.4	49	1.9	447	17.7	543	21.5	2.3	2.1	62	2.5	21.7	12.7	581	23.0	78.3	87.3	1941	77.0	1.01	0.5	2522	100.0
6	1-4	.36	1248	99.8	365	29.2	461	36.9	29	2.3	174	13.9	219	17.5	2.3	2.1	19	1.5	21.7	12.7	531	42.5	78.3	87.3	717	57.5	0.5	0.3	1248	100.0
*S-7	10-1B	.35	3131	100	678	21.7	1179	37.7	182	5.8	559	17.9	533	17.0	2.3	2.1	37	1.2	21.7	12.7	11	0.4	78.3	87.3	3120	99.6	1.2	0.7	3131	100.0
8	8-1B	.35	5100	100	2221	43.5	1697	33.3	59	1.2	326	6.4	797	15.6	2.3	2.1	3	0.1	21.7	12.7	5063	99.3	78.3	87.3	37	0.7	2.0	1.1	5100	100.0
*S-9	10-6	.34	1511	100	311	20.6	586	38.8	115	7.6	228	15.1	271	17.9	2.3	2.1	9	0.6	21.7	12.7	1	0.1	78.3	87.3	1510	99.9	0.6	0.3	1511	100.0
10	9-1	.30	5433	100	1647	30.3	1983	36.5	147	2.7	593	10.9	1063	19.6	2.3	2.1	30	0.6	21.7	12.7	4028	74.1	78.3	87.3	1405	25.9	2.1	1.2	5433	100.0
11	8-4	.30	2462	100	790	32.1	992	40.3	51	2.1	182	7.4	447	18.2	2.3	2.1	19	0.8	21.7	12.7	2161	87.8	78.3	87.3	301	12.2	1.0	0.5	2462	100.0
*S-12	6-1	.30	3297	100	969	29.4	1093	33.2	233	7.1	495	15.0	507	15.4	2.3	2.1	41	1.2	21.7	12.7	173	5.2	78.3	87.3	3124	94.8	1.3	0.7	3297	100.0

*S - Symbol designating Southern Appalachian Migrant Communities.

AUGUST, 1965

SBS

DAYTON SOCIAL PROFILE - 1963
According to Ordinal Position in Neighborhood
Concentration of Poverty Areas

APPENDIX E

Ordinal Position	U. S. Census Tract No.	% of Income under $3,000	Residential Mobility												Ethnic Composition															
			Total Pop. of Tract		No. with Stable Residents		House Located in Dayton City		SMSA excluding Dtn City		Outside the Dayton SMSA		Unknown and Children born since 1955		Foreign Born				Non-White				White				Total			
			No. of Persons	% of Total	No. of Persons	% of Total	No. of Persons	% of Total	No. of Persons	% of Total	No. of Persons	% of Total	No. of Persons	% of Total	Dayton Rate	DTA Rate	No. in Tract	Tract Rate	Dayton Rate	DTA Rate	No. in Tract	Tract Rate	Dayton Rate	DTA Rate	No. in Tract	Tract Rate	Dayton Rate	DTA Rate	No. in Tract	Tract Rate
13	8-2	.29	5078	100	2355	46.4	1495	29.0	45	.9	387	7.6	387	15.9	2.3	2.1	12	0.2	21.7	12.7	4933	97.1	78.3	87.3	145	2.9	2.0	1.1	5078	100.0
14	8-6	.27	2615	100	964	36.9	954	36.5	11	.4	140	5.4	546	20.9	2.3	2.1	158	6.0	21.7	12.7	1717	65.7	78.3	87.3	898	34.3	1.0	0.6	2615	100.0
*S15	8-3C	.25	4632	100	1355	29.3	1631	35.2	53	1.1	566	12.2	1027	22.2	2.3	2.1	7	0.2	21.7	12.7	3977	85.9	78.3	87.3	655	14.1	1.8	1.0	4632	100.0
*S16	11-1	.25	900	100	447	49.7	199	22.1	22	2.4	87	9.7	145	16.1	2.3	2.1	4	0.4	21.7	12.7	495	55.0	78.3	87.3	405	45.0	0.4	0.2	900	100.0
*S17	10-7	.24	2461	100	845	34.3	953	38.7	84	3.4	230	9.3	349	14.2	2.3	2.1	87	3.5	21.7	12.7	112	4.6	78.3	87.3	2349	95.4	1.0	0.5	2461	100.0
*S18	10-1A	.24	3796	100	1033	27.2	1337	35.2	190	5.0	671	17.7	565	14.9	2.3	2.1	68	1.8	21.7	12.7	31	0.8	78.3	87.3	3765	99.2	1.5	0.8	3796	100.0
19	7-1	.22	2765	100	845	30.6	1308	47.3	54	2.0	127	4.6	431	15.6	2.3	2.1	3	0.1	21.7	12.7	2111	76.3	78.3	87.3	654	23.7	1.1	0.6	2765	100.0
*S20	3-2	.22	1780	100	701	39.4	525	29.5	54	3.0	243	13.7	257	14.4	2.3	2.1	59	3.3	21.7	12.7	1	.01	78.3	87.3	1779	99.9	0.7	0.4	1780	100.0
*S21	3-1	.21	2605	100	628	24.1	992	38.1	206	7.9	398	15.3	381	14.6	2.3	2.1	53	2.0	21.7	12.7	3	0.1	78.3	87.3	2602	99.9	1.0	0.6	2605	100.0
*S22	10-3	.21	4189	100	1335	31.9	1404	33.5	154	3.7	666	15.9	630	15.0	2.3	2.1	82	2.0	21.7	12.7	5	0.1	78.3	87.3	4184	99.9	1.6	0.9	4189	100.0
23	1-3	.21	728	100	229	31.5	253	34.8	44	6.0	124	17.0	78	10.7	2.3	2.1	7	1.0	21.7	12.7	1	0.1	78.3	87.3	727	99.9	0.3	0.2	728	100.0
*S24	10-5	.21	6394	100	2248	35.2	2383	37.3	220	3.4	723	11.3	820	12.8	2.3	2.1	96	1.5	21.7	12.7	47	0.7	78.3	87.3	6347	99.3	2.5	1.4	6394	100.0
*S25	3-3	.15	3188	100	930	29.2	1230	38.6	143	4.5	441	13.8	444	13.9	2.3	2.1	108	3.4	21.7	12.7	11	0.3	78.3	87.3	3177	99.7	1.2	0.7	3188	100.0

*S - Symbol designating Southern Appalachian Migrant Communities

DAYTON SOCIAL PROFILE - 1963
According to Ordinal Position in Neighborhood
Concentration of Poverty Areas
for
SOUTHERN WHITE APPALACHIANS

AUGUST, 1965

APPENDIX F

SBS

Ordinal Position	U.S. Census Tract No.	OCCUPATION (Grouped) % of Employed Males over 35				EDUCATION Persons over 25 yrs.				DR 2.9* Drop-out	DR 1.3 Juv.Del. (Female)	DR 4.9 Juv.Del. (Male)	DR 0.7 Comm. Leaders	DR 11.6 Group Activities (M & F)	DR 33.3 Net Density	DR 3.8 Total dependency	DR 10.5 Tot.Fam. Disorgan.	DR 1.8 Schizophrenia	DR 42.6 Suicide	DR 5.2 Adult Crime
	Dayton Mean	Prof.-Tech. 15.7%	Skl'd 49.4%	Unskl'd 17.5%	Total 82.6%	Col'ge 1-4 yr 4.7%	HiSchl 1-4 yr 35.1%	El.Sch. 5-8 yr [6.9%]	PriSch 0-4 yr	Tract Rate	Tract Rate(F)	Tract Rate(M)	Tract Rate	Tract Rate	Tract Rate	Tract Rate	Tract Rate	Tract Rate	Tract Rate	Tract Rate
S 3	2-1	.13	.70	.15	.98	.03	.42	.48	.05	4.1	1.5	5.0	0.4	5.9	54.4	11.3	14.5	1.5	30.7	4.9
S 7	10-1 B	.09	.60	.30	.99	.00	.22	.60	.14	4.7	2.1	12.2	0.2	10.9	71.2	15.4	15.6	5.8	96.2	24.8
S 9	10-6	.06	.67	.26	.99	.03	.26	.60	.08	0.0	0.0	15.1	0.7	2.6	60.4	7.3	10.9	5.8	0.0	8.0
S12	6-1	.22	.63	.12	.97	.06	.49	.39	.05	2.2	2.4	8.9	1.2	5.0	50.7	8.7	16.6	4.3	86.0	5.0
S15	8-3 C	.13	.60	.27	100	.10	.47	.34	.08	4.8	0.0	3.4	0.3	11.9	25.6	6.7	12.8	4.2	0.0	8.4
S16	11-1	.10	.65	.25	100	.01	.43	.42	.11	3.2	6.0	26.5	0.3	11.7	40.9	3.0	14.6	0.0	0.0	4.2
S17	10-7	.11	.71	.15	97.4	.04	.27	.58	.11	6.3	2.3	8.2	0.7	9.0	58.6	7.0	12.1	0.0	0.0	7.2
S18	10-1A	.12	.67	.21	99.5	.04	.30	.58	.08	5.9	2.6	18.1	0.3	8.1	70.3	6.5	18.4	0.0	115.2	11.2
S20	3-2	.26	.62	.08	96.0	.07	.57	.32	.04	2.3	1.3	3.6	0.3	6.3	59.3	1.9	18.0	2.8	0.0	5.2
S21	3-1	.19	.64	.16	99.0	.05	.55	.36	.04	4.6	5.1	15.0	0.0	6.2	57.9	3.9	19.3	1.8	49.3	6.1
S22	10-3	.16	.67	.14	96.5	.05	.38	.51	.05	4.2	2.4	7.3	0.3	11.1	49.9	2.3	12.4	0.4	81.4	5.2
S24	10-5	.15	.66	.18	99.0	.03	.38	.31	.07	4.3	1.8	7.0	0.6	9.1	48.8	3.8	9.6	2.2	64.6	5.8
S25	3-3	.26	.60	.11	97.0	.08	.51	.33	.02	1.3	5.6	0.0	0.5	8.9	51.4	3.3	15.0	1.0	0.0	3.7
TRACT AVERAGE		.15	.65	.18	98.0	.04	.40	.45 [.27]	.08	4.0	2.7	10.0	0.4	8.2	53.7	6.3	14.6	2.3	45.1	7.6

DAYTON SOCIAL PROFILE - 1963

AUGUST, 1965 - CWC

According to Ordinal Position in Neighborhood Concentration of Poverty Areas for

APPENDIX G

SBS

SOUTHERN WHITE APPALACHIANS (Montgomery County) Excluding Kettering & Oakwood

* Dayton Rate

Ordinal Position	Tract No.	% of Income under $3000	Resident Mobility %	Ethnic Composition			Occupation - % Employed Males				Education- Persons over 25 yr.				Tract Rate									
				Non-Wh DTA 12.7%	White DTA 87.3%	Total DTA Rate+ Tract	Prof.- Tech. *15.7%	Skilled *49.4%	Unskld *17.5%	Total *82.6%	College 1-4 yr. *4.7%	Hi Schl 1-4 yr. *35.1%	El Schl 5-8 yr. * 6.9%	Pub.Schl 0-4 yr.	Drop Out * 2.9%	Juv Del Female * 1.3%	Juv Del Male * 4.9%	Comm. Leader * 0.7%	Group Act M&F *11.6%	Net Den- sity *33.3%	Tot. De- pendency * 3.8%	Tot. Fam Disorg. *10.5%	Schizo. * 1.9%	Suicide *42.6%	Adult Crime * 5.2%
1	MC-75	18.0	36.4	40.0	60.0	1.4	11.	64.	23.	98.	4.	32.	47.	12.	2.5	0.3	5.4	0.1	6.3	12.9	1.0	14.0	3.1	0.0	3.1
2	MC-65	14.0	38.3	0.0	100.0	1.4	15.	70.	14.	99.	3.	39.	48.	7.	0.7	0.0	2.8	0.1	5.3	15.8	1.4	5.5	1.8	47.2	4.0
3	MC-68	10.0	39.6	0.1	99.9	2.1	17.	74.	5.	96.	5.	51.	38.	2.	0.0	0.0	1.5	0.1	8.1	12.5	0.6	4.3	2.4	30.8	1.8
4	MC-67	9.0	38.7	0.2	99.8	0.8	11.	70.	18.	99.	6.	48.	41.	5.	0.0	0.0	0.7	0.3	3.9	21.1	0.5	5.1	3.1	0.0	2.3
5	MC-74	8.0	27.6	1.5	98.5	2.4	16.	71.	11.	98.	2.	46.	48.	4.	2.9	0.2	2.2	0.1	9.7	14.2	0.7	4.0	1.9	29.5	2.1
6	MC-66	8.0	43.4	0.0	100.0	0.3	30.	58.	8.	96.	5.	42.	43.	4.	0.0	0.0	0.6	0.3	6.4	6.2	0.3	4.8	1.1	90.8	0.5
7	MC-63	7.0	15.1	3.3	96.7	4.4	38.	55.	7.	100.	27.	54.	17.	1.	0.2	0.1	1.4	0.1	12.0	21.5	0.3	2.6	0.9	33.7	0.9
8	MC-69	7.0	45.5	0.3	99.7	1.5	48.	48.	3.	99.	27.	50.	20.	1.	0.0	0.0	2.0	1.8	9.9	15.6	0.1	4.5	0.7	18.9	0.4
9	MC-77	6.0	24.7	0.0	100.0	2.2	25.	66.	6.	97.	15.	54.	27.	2.	0.0	0.0	0.9	0.3	9.5	15.7	0.3	4.0	0.9	86.4	0.4
10	MC-70	5.0	32.5	0.0	100.0	1.8	36.	53.	8.	97.	17.	57.	24.	2.	1.4	0.0	1.3	1.0	13.7	13.0	0.3	2.9	1.0	54.4	1.1
11	MC-73	4.0	33.6	0.1	99.9	1.3	27.	65.	5.	97.	18.	56.	22.	1.	0.3	0.0	2.6	0.6	14.5	14.8	0.1	2.1	0.3	0.0	0.8
12	MC-62	3.0	30.1	0.1	99.9	1.0	24.	62.	10.	96.	12.	56.	28.	2.	0.0	0.0	1.0	0.0	10.9	33.2	0.3	4.0	0.4	0.0	1.1
13	MC-56	8.0	31.7	0.3	99.7	0.5	16.	66.	17.	99.	7.	37.	47.	7.	0.0	0.0	0.8	0.7	3.7	2.6	0.6	4.9	0.7	0.0	0.5
Tract Avg.		8.2	33.6	3.5	96.4	1.6	24.1	63.2	10.3	97.7	11.3	47.8	34.6	3.8	0.6	0.05	1.7	0.4	8.7	15.3	0.5	4.8	1.4	30.1	1.4

AUGUST, 1965 - CWC

SBS

DAYTON SOCIAL PROFILE - 1963
According to Ordinal Position in Neighborhood
Concentration of Poverty Areas
for
SOUTHERN WHITE APPALACHIANS (Greene County)

APPENDIX H

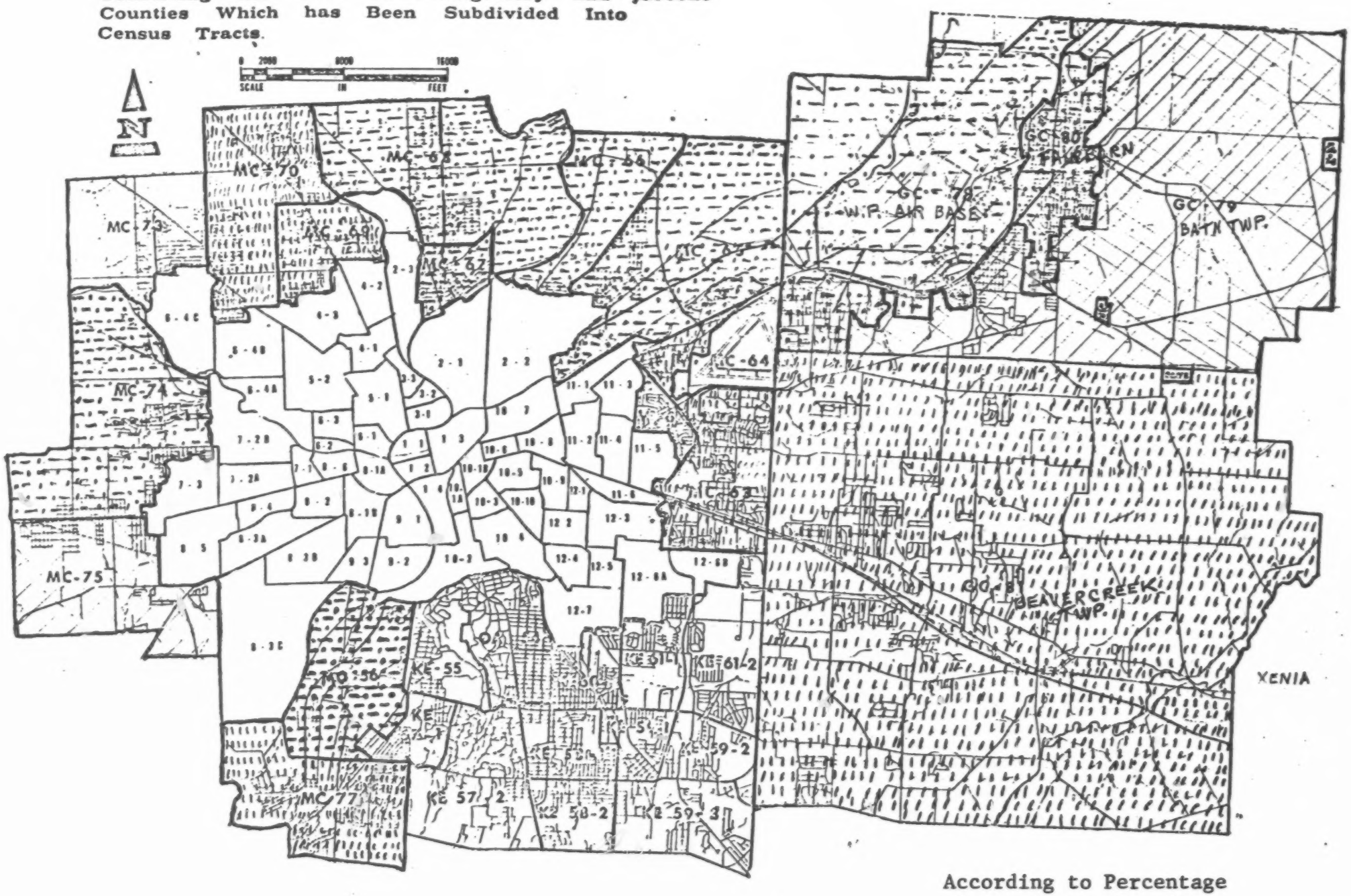
* Dayton Rate

Ordinal Position	Tract No.	% of Income under $3000	Resident Mobility %	Ethnic Composition			Occupation - % Employed Males (*)				Education- Persons over 25 yr. (*)				Tract Rate									
				Non-Wh. DTA 12.7	White DTA 87.3%	Total DTA Rate-Tract	Prof.-Tech. *15.7%	Skilled *49.4%	Unskld *17.5%	Total *82.6%	College 1-4 yr. *4.7%	Hi Schl 1-4 yr. *35.1%	El Schl 5-8 yr. * 6.9%	Pub Sch 0-4 yr.	Drop Out *2.9%	Juv Del Female *1.3%	Juv Del Male *4.9%	Comm. Leader *0.7%	Group Act M&F *11.6%	Net Density *33.3%	Tot. Dependency * 3.8%	Tot.Fam. Disorg. *10.5%	Schizo. * 1.8%	Suicide *42.6%	Adult Crime * 5.2%
1	GC-79	16.0	36.8	0.3	99.7	1.9	18.	55.	23.	96.	8.	39.	43.	9.	-	-	-	0.3	-	12.2	-	3.5	-	-	-
2	GC-78	9.0	7.7	7.5	92.5	0.5	17.	81.	0.	98.	49.	42.	4.	0.	-	-	-	1.1	-	169.1	-	12.4	-	-	-
3	GC-80	9.0	26.3	0.2	99.8	4.2	36.	52.	11.	99.	24.	52.	21.	2.	-	-	-	0.2	-	21.8	-	4.3	-	-	-
4	GC-81	6.0	34.0	0.1	99.9	3.6	38.	55.	6.	99.	29.	54.	17.	1.	-	-	-	0.2	-	6.2	-	1.7	-	-	-
Tract Avg.		10.0	26.2	2.0	97.9	2.6	27.0	60.7	10.0	98.0	27.5	46.7	21.2	3.0	-	-	-	0.5	-	52.3	-	5.5	-	-	-

(*) The averages for DTA varies considerably to the four tract averages.
The reason is inherent in the different methods of arriving at the mean.

DAYTON TRACTED AREA 1960

Containing the Area of Montgomery and Greene Counties Which has Been Subdivided Into Census Tracts.

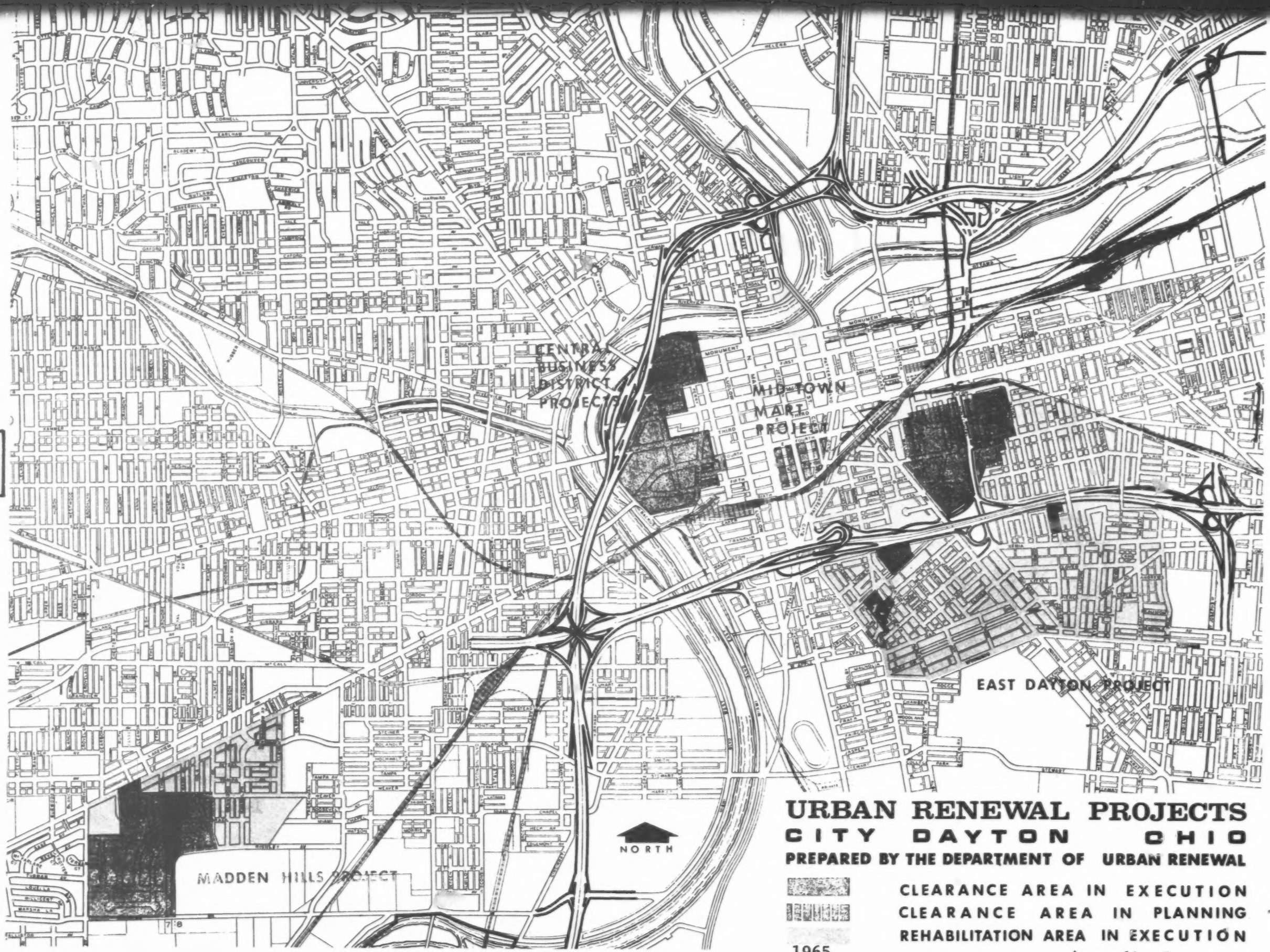


LEGEND

- 15%+
- 8%+
- 5%+
- Less than 5%

According to Percentage of Population Earning $3,000 or less (1960)

APPENDIX I



URBAN RENEWAL PROJECTS
CITY DAYTON OHIO
PREPARED BY THE DEPARTMENT OF URBAN RENEWAL

CLEARANCE AREA IN EXECUTION
CLEARANCE AREA IN PLANNING
REHABILITATION AREA IN EXECUTION

1965

Appendix J